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"America the Meeting Place of the Races," "Forces Making for World Organization," "The Church and the New Internationalism." The pamphlet makes an admirable basis for the study of the reconstructive influences in Christianity throughout the world. It is a new approach to foreign missions and has a very great advantage in making plain that what we call foreign missions is really the great social movement in which Western civilization is carrying its ideals as well as its industrialism and militarism to the Eastern world.

The Christian Man, the Church and the War.

By Robert E. Speer. New York: Macmillan, 1918. Pp. 105. \$0.60.

Here we have another small volume much more important than its size would indicate. In three chapters Mr. Speer discusses "The Christian Man and the War," "The Church and the War," and "The World Problem and Christianity." He believes that the Christian religion will work in a time of war and he proceeds with direct and trenchant methods to show how the adjustment must be made. At the end we feel sure that this is no time in which to give Christianity up; this is the very age in which the Christian religion is to exert its supreme influence upon life. Mr. Speer faces things as they are. He expects that sometime war, like thumbscrews and slavery, will be regarded as pitiable anachronisms; meantime, however, war is here and it is our task to face the facts and make it work out a beneficent end. Mr. Speer's democracy is sturdy and practical. He does not demand perfection; he expects mistakes. "There is no more divine right behind a king than there is behind a carpenter or coal miner or bricklayer, and the massed conscience and conviction of many common men honestly seeking their onward way we trust more than the will and wisdom of any king." Mr. Speer has made a genuine contribution to the definition of the aims of the war and the genius of the Christian religion in this book.

The Record of a Quaker Conscience. Cyrus

Pringle's Diary. Introduction by Rufus M. Jones. New York: Macmillan, 1918. Pp. 93. \$0.60.

Cyrus Pringle was a Vermont Quaker drafted for service in the Union Army in 1853. Against all efforts to use his activities in hospital work, he bore his "witness" against war by steadfast refusal to accept any substitute duty that should imply his sanction of what his conscience pronounced against that law of Christ. The little diary is terse and pathetic. It reveals the tender heart of Lincoln and on the whole the magnanimous spirit of the army officers. The pro-

gram of the Quakers in England during the present war seems to us far more consistent and Christian; but this record of uncompromising loyalty to conscience is stimulating reading. Perhaps it is more agreeable to read than the actual experiences were for the officers who had to deal with Cyrus Pringle.

The Tender Pilgrims. By Edgar DeWitt Jones.

Chicago: Christian Century Press, 1917. Pp. 88. \$0.85.

With healthy sentiment and in intimate fashion the writer appeals for a finer appreciation of the tender character of childhood and more careful conservation of its precious values. One reads the book with a kindling heart and feels again the worth of a soul that can win the love of little children as Jesus did. This would make a useful gift to parents and teachers.

Making Good in The Ministry. By A. T.

Robertson. New York: Revell, 1918. Pp. 174. \$1.00.

A peculiar interest attaches to this book because it is the author's twentieth volume and is issued on the thirtieth anniversary of the beginning of his work as a teacher. It is a study of the slender thread of history connected with the name of John Mark. From this Professor Robertson draws out not only a wealth of material that may be inferred from the references to the character itself, but a somewhat extensive treatment of the gospel of Mark. There are suggestive hints to the preacher scattered through the book; but it is chiefly a study of the work of Mark, "Peter's son and interpreter," and of the "wonderful gospel" that bears his name. Professor Robertson holds the Petrine authorship of II Peter and dates Mark between 50 and 55 A.D. He also thinks that the gospel as we have it is practically in its primitive form. He leaves Mark with Paul according to II Tim. 4:11. There is an excellent bibliography. We prefer to find the notes at the foot of the page rather than scattered through the text in parentheses. The book is an interesting and affectionate message from one who will always be honored as a teacher of American ministers.

Essentials of Evangelism. By Oscar L. Joseph.

New York: Doran, 1918. Pp. 167. \$1.25.

Sometimes the most familiar terms are used with little sense of their fundamental meaning. "Evangelism" is one of the words that must be rescued from the abuse of its best friends. In the largest sense it refers to the whole reproductive work of the Christian organism. A book like this goes far to set forth a clear and con-

vincing ideal of this great task, suggesting also varied and practical methods of work. It is a well-balanced union of theory and practice. There are fourteen chapters, covering the outstanding subjects ordinarily associated with the general idea of evangelism. The chapter on "Religious Conversation" is typical of the wholesome and useful ideas of the writer. The book will be stimulating to laymen who are asking what they may do to bring new life and power into the church. The revival of the church will come through the new devotion of laymen to personal evangelism. This book will help in solving the pastor's problems.

The English-Speaking Peoples. By George Louis Beer. New York: Macmillan, 1917. Pp. xiii+322. \$1.50.

A problem that is pressing upon the American mind with greater urgency than it may be aware is the relation of national loyalty and international idealism. How shall one be the sort of a patriot which this war time demands and yet preserve the obligation under which we are laid in reference to the race? The writer of this book discusses this problem with keen thought and profoundly earnest feeling. He holds that we do not yet realize "the possibilities of new forms of political organization which will permanently unite in a common co-operative purpose different nations and at the same time allow free play to distinct, but not discordant, loyalties of great intensity." In six chapters he pleads for the realization of these possibilities as far as they include the English-speaking peoples. He does not exclude other races; he only seeks to begin where there is largest hope of immediate success. The historical background is carefully sketched; the judgments concerning the present world-situation are sound; the indication of our duty to the immediate future is compelling. Notes and index are carefully and exhaustively done.

The Elements of Pain and Conflict in Human Life Considered from a Point of View. Cambridge: University Press, 1916. Pp. vii+206. 4s. 6d.

Six lecturers handled the subject at the Cambridge summer meeting in ten lectures, which are printed here. The speakers were Messrs. Sorley, Tennant, Stanton, Oman, and Ede. Dr. Sorley sets forth a theistic view of the world which is definitely ethical. Dr. Tennant handles the problem of evil and suffering. Dr. Stanton discusses providence and prayer.

Dr. Oman treats of war. Competition is considered by Dr. Ede. In every case the discussion is of a most serious and thorough character. The problems raised by the war are dealt with in evident desire to interpret them in the light of ultimate Christian truth. So the book is full of meat for earnest-minded men.

Immortality. By B. H. Streeter and Others. New York: Macmillan, 1917. Pp. xiv+380. \$2.25.

This thorough discussion of the subject in the light of scientific, psychical, and biblical research represents the results of group study and is one of the most extensive treatments of the theme published in recent years. Canon Streeter seems to have exercised general editorial oversight; he writes the Introduction and contributes two chapters on "The Resurrection of the Dead" and "The Life of the World to Come." Arthur Clutton-Brock presents the general chapter on "Presuppositions and Pre-judgments" and an unusually suggestive section entitled "A Dream of Heaven." C. W. Emmet writes on "The Bible and Hell." Lily Dougall treats the more mystical phases of the great theme in three chapters. The scientific point of view is presented in a strong chapter by Surgeon J. A. Hadfield, "The Mind and the Brain." Taken altogether the work done by this group of friends is comprehensive and satisfactory. The entire discussion is carried on with regard for the discoveries and general fundamental agreements of the age; it is in no sense a threshing of old straw. The arguments for materialism are shown to be baseless; there is clear judgment concerning the phenomena and claims of Christian Science and spiritualism. There is no adequate study of the relation between the resurrection of Christ and the Christian hope of immortality. Indeed the discussion proceeds on other lines entirely. But it is a question whether any setting forth of this central doctrine of Christianity is sufficient unless it gives larger place to the relation of the experience of Jesus to the truth under examination. The treatment of spiritualism is fair and thorough. The writer holds that "love can open a door between this life and the next, by which we can get more real knowledge of that next life and a truer communion with those who have entered into it than we can by any attempts to get sensuous indications of their presence through mediums, table-turning, or other such means." This ample volume is full of interesting material; one would turn to a little book like Fosdick's *Assurance of Immortality*, however, for the best of this volume in small compass.